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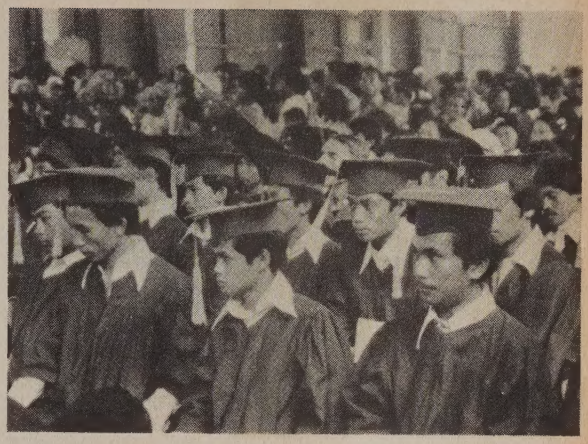
whole Earth newsletter



Senior students at Dansalan College commencement, March 31, 1979. Photo: Paul Gregory.

SPRING - SUMMER 1979 *Vol. IX, No. 1*

HOLBROOK LIBRARY PACIFIC SCHOOL OF RELIGION

LLOYD VAN VACTOR FREED IN PHILIPPINES

Returns to Work at Dansalan College

"It's hard to believe that the ambassador of one country to another would give so much personal time and energy for the sake of the national of a third country. I scarcely know how to express my gratitude to Ambassador Dreiza!"

These were among Lloyd Van Vactor's first words as he sank into a chair in his own living-room after 20 days as the hostage of a splinter group of Muslim activists in the Lake Lanao area on the southern Philippine island of Mindanao. Ambassador Mostapha Dreiza of Libya, protesting repeatedly that such a kidnapping was a breach of Islamic Law, had appealed to the rebel group to reflect Islam's ideals of love and brotherhood and humanitarian concern. Dreiza set aside one Manila engagement after another to remain in Marawi City until he could participate in the final negotiations with the rebel leaders which led to Lloyd's release on Wednesday evening, March 28.

In the words of one of the *alim* (Islamic leader-scholars) who worked with the negotiating team throughout these difficult days, "Many prayers have been said and tears shed by Maranao people over all of this. The mosques have had prayers for Lloyd through all these days." As the *imam* of the Manila mosque remarked in his Dansalan baccalaureate sermon on March 30, this represented an incredible transition from the days when he was a Dansalan student: at that time the mosques sternly forbade families to send their children to Dansalan!

In their decade of service at Dansalan, Lloyd and Maisie Van Vactor have brought to fruition the commitments and convictions out of which the Dansalan program has grown. Long before 1950 when Dansalan was founded, Frank Laubach, predecessor of the Van Vactors in the Lanao area and pioneer in world literacy work, stated the principle of "dialogue" a generation before that became a catch-word in interfaith relations. "I must confront these Maranaos with a divine love which will speak Christ to them though I never use His name," he said. "They must see God in me, and I must see God in them—not to change the name of their religion but to take their hand and say, 'Come, let us look for God'." The Van Vactors and the great team they have gathered as Dansalan staff have "spoken Christ" in programs which the Muslim Filipinos gratefully affirm as a common search for God and the life God wills for all people.

In these past ten years, the Van Vactors have led Dansalan College in its period of greatest growth. New buildings include a major classroom unit (with offices and library for the Re-

(continued on page 2)

AT PAGES 8 - 9 : INSERT ON THE VAN VACTORS FOR YOUR CHURCH BULLETIN BOARD

Continuing the Missionary Herald, founded 1805.
Published by the United Church Board for World Ministries, 475 Riverside Dr., New York, N.Y. 10027.

Message From The EVP

On April 1, James Smucker, minister of the New York Conference, wrote an extraordinary cover letter to go with the materials mailed out for his conference annual meeting. He begins with a few words of welcome, urging a good representation from each church. But then he goes on: "However, another matter is on my heart and mind—the Van Vactors in Dansalan on Mindanao." He then recounts briefly the story of Lloyd's kidnapping and Maisie's death after surgery. Recalling his visit to the southern Philippines five years ago, when our Board sponsored his trip to Asia, he speaks of local Muslim-Christian tensions and the remarkable way in which the Dansalan mission kept up its successful work of service and friendship in the midst of danger. He concludes:

"To me, the witness of Christians at Dansalan is an example of Our Christian World Mission at its best. While sharing in the tragedy, we can affirm the glory and power of God's spirit in Jesus Christ, working through these faithful and courageous people."

In almost the same mail came a memo from Richard Stenhouse, reporting on his recent trip to Africa. In it he recounts conversations at the All Africa Conference of Churches about the idea of a "moratorium on missionaries." He quotes an AACC officer as saying that "Africans are tired of being children and we don't need missionaries but partners helping us to do things for ourselves."

Again in the very same mail, a letter from Elnora Walcott, much-traveled former president of UCBWM, just back from India: "I have come home with even more admiration and respect for our mission personnel (American and Indian!) than I had before. Such dedication—such patience—such sensitivity to human need." She goes on to underline the community involvements of these persons, interacting as partners with those around them.

Obviously the "missionary" can look very different from different angles of view! Or are these diverse reports—each of which could be replicated many times over—really talking about *the* missionary? I suspect they are referring to many different missionaries, working in many situations in very different styles.

It is the quality of person, backed by the right mission policy, which counts. A home missions colleague used to kid me about the halos worn by overseas missionaries in the minds of their uncritical admirers, and sometimes in the minds of missionaries themselves. The kidding was partly justified; missionaries can be mythologized and they can be flattered. But they can also be like Lloyd and Maisie Van Vactor and those Elnora Walcott has been meeting, salt of the earth and seed of the Kingdom.

Our Board is now making a strong effort to enlist more missionaries. Douglas Hill will spend the next year on leave from Izmir, Turkey, concentrating on the recruitment of teachers for Turkey. Everyone who reads this is urged to help identify and persuade persons of missionary quality to consider the marvelous opportunities available overseas for both service and self-fulfillment. We must have faith that God is preparing in this decade those who will be the Van Vactors of the 1980s and 1990s. Let us all put eyes and words to our faith in God's missionary provide-ence and work at the task of discerning and enlisting the qualities which make a real missionary.

David M. Stowe

(Van Vactor—continued from page 1)

search Center), the Handicraft Training Center, the Agricultural Training Center, and now the greatly expanded Clinic-Community Health Center. The Community Services Division has concentrated on adult education, bringing more than 3,000 Muslim villagers to fourth grade equivalency. Meanwhile the school itself was perfecting a head-start and educational counselling program which now has borne fruit: Dansalan high school graduates are ranking among the top students in the Philippines in national college entrance exams!

At the commencement on March 31, Lloyd accepted the first "Outstanding Staff Award" granted by Dansalan as a tribute to Maisie as much as to himself: "There is no one on the staff who possesses more of a mastery of the skills required for his work. No one has exhibited greater creativity and initiative. No one has a higher vision of the role and mission of Dansalan College or a more intensive commitment to it. No one possesses more of a buoyant, radiant, and profound religious faith."

There will be lonely times without Maisie to share the yoke, but Lloyd faces the months ahead convinced that Dansalan's future has never looked brighter.

U-CAN: a ham radio fellowship for mission and service

"W2ZE, W2ZE, this is HR2GK calling. Do you copy, Bill?"

"HR2GK, this is W2ZE. What can I do for you, Gus?"

"W2ZE from HR2GK. Bill, I have emergency phone-patch between San Pedro Sula, Honduras, and traffic New York City. Please go down 10 KHz and give me a call."

"Roger, Gus. I'll call you 10 down."

In the cryptic language of amateur radio, communication was being established by ham telephone-patch between a missionary in Honduras—myself—and Dr. Al Bartholomew, the UCBWM's general secretary for World Service in New York.

"W2ZE, this is HR2GK. Thank you, Bill, for making the call. Al, this is Gus. We have been tracking Hurricane Fifi here. She is now about 500 miles east-northeast of us and moving in a west-southwest direction at 10 miles an hour. We estimate a direct hit by the eye of the storm here in San Pedro Sula day after tomorrow. It tracks like an exceptionally heavy storm. We're predicting 18 to 20 inches of rain in the next 48 hours. Present sustained winds are 125 miles per hour, with gusts up to 150. Will you please alert Church World Service to the situation and have them put together a shipment of the first needed materials. And have them get transportation ready. It looks like a bad one. Over."

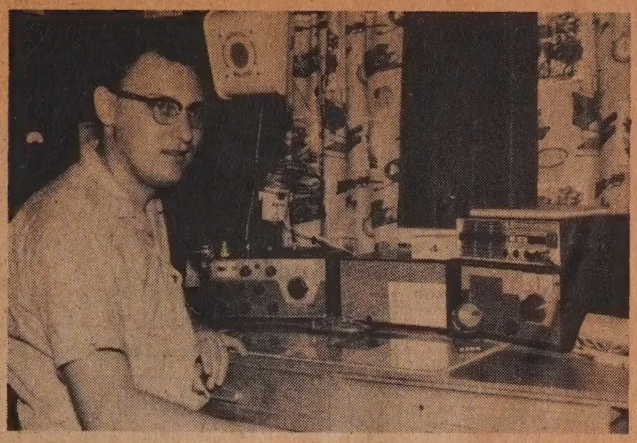
"HR2GK, this is W2ZE. Go ahead, Dr. Bartholomew."

"Gus, I got all of that okay. I will contact CWS this morning. Just be sure to get back to us with specific instructions when you have them. I will have treasury put $5,000 in your Honduras Missionary Association account right away so that you can draw on it for your needs. Is there anything else? Over."

"Yes, one other item. Al, will you call Sue's mom and dad and my folks too. I imagine this will be on TV news in a big way. Tell them we are all okay, and I will call them when things slow down a little. Thanks a lot. I'll be back to you. W2ZE, this is HR2GK. Bill, you can close patch there. Over."

This amateur radio contact triggered the involvement of the United Church of Chrst in relief and rehabilitation in Honduras after Hurricane Fifi in 1974. Because of quick communication through amateur radio—and generous offerings for One Great Hour of Sharing already on hand—the UCC was able to be on the spot in Honduras 48 hours *before* the storm hit.

The United Church Amateur Network (U-CAN) is a loose fellowship of UCC and other hams united for service in cases like that of Fifi. Each week the group gets together by radio—



Gus Kuether

an engineer from Massachusetts, a teacher from Michigan, pastors from Iowa and Nebraska, former missionaries from Illinois and Wisconsin, and a TV repairman from Ohio. They talk about church concerns like OGHS, about conversation with a missionary in some foreign country, or about the new baby in the local pastor's family.

Over the noon hour it is not unusual to hear someone "patching in" a missionary to an ill parent or to a college son or daughter who needs a reminder to keep that grade average up. At other times U-CAN members use their radios to help bridge the gap between groups in different countries. Youth fellowships, women's fellowships, even whole congregations come together via the air waves—and one more knot is tied in the strong cord binding us together as one family in one world.

At present U-CAN numbers about 75 hams from 20 states and three foreign countries. Coordinated by W90FZ (myself, Rev. Gus Kuether), members meet regularly each Wednesday evening on or about 7.230 MHz at 8:30 p.m. and 3.909 MHz at 10:30 p.m. central time. They are always pleased to have additional "check-ins."

U-CAN's first mini-convention took place on March 31 in St. Louis, when 20 members came together as part of the Midwest Amateur Radio and Computer Hobbyist convention. In the midst of computer readouts, technical forums, national and international radio conversations, and commercial displays on radio equipment, a small room was set aside for the friendly handshakes of a group of hams dedicated to using their hobby for international good will and Christian fellowship, as well as emergency communications.

"W9ZZM, this is W90FZ. Bill, tell Rev. Michael that I will see him at the World Ministries Board of Directors meeting in May. We can work out some of the details for getting the youth fellowship there at First Church to talk with the kids from the Evangelical High School in San Pedro Sula, Honduras. . . ."

The Rev. Gus Kuether, former UCBWM missionary in Honduras, is currently UCBWM Service Division representative in the St. Louis office.

UCC Leaders Attend Assembly in Cuba

Carrying greetings from President Avery Post, a fraternal delegation of nine United Church of Christ leaders attended the annual assembly of the Ecumenical Council of Cuba held in Havana January 17-20. After visiting a wide variety of state institutions as well as churches, the delegates returned impressed with the achievements of the Cuban people in the past 20 years, especially in the fields of education, housing, employment, and health care. They also affirmed that the Cuban church is alive and well and actively searching for its mission in the socialist society.

Many Cuban churches lost a majority of their members and leaders at the start of the present regime, particularly between 1959 and 1963, when almost a million Cubans left their homeland. Other Cuban Christians stopped attending church because of fears or uncertainty about the role of Christianity in a socialist regime.

"Nevertheless," says the UCBWM's Latin America Secretary Jeffrey Utter, who was a member of the delegation, "a small corps of spiritual leaders is committed to making the Christian witness relevant to changes in theological thinking and church life. Some of these leaders understand that the Cuban churches now have an unparalleled opportunity to bring out the full meaning and richness of the gospel in the Cuban context."

The Cuban churches expressed a desire for more regular relations between their country and the United States. In response, the delegation has recommended that the United Church of Christ continue the personal ties initiated in this visit and also seek other forms of relationship.

The members of the delegation were: Rev. Ted Braun, Church of the Good Shepherd, Carbondale, IL; Rev. Charles Burns, Florida Conference; Rev. D.F. Deditius, Zion UCC, Fresno, CA; Ms. Gretchen Eick, Office of Church in Society; Rev. Lawrence Henderson, United Church of Leisure City, FL; Rev. Elice Higginbotham, Cuba Resource Center, New York; Rev. Daniel Romero, Southern California Conference; Rev. Howard Spragg, United Church Board for Homeland Ministries; and Rev. Jeffrey Utter, United Church Board for World Ministries.

Hardy Hunger Workers Brave Blizzards

Battling snow-clogged streets and closed airports, 105 stalwarts of the United Church of Christ gathered in Washington, D.C. from February 12 to 15 for a hunger consultation. Thirty-one conferences were represented, as was the UCC Hunger Advisory Commission.

In evaluating the consultation, participants gave top marks to the training they received from staff of the Office of Church in Society (OCIS) in how to lobby. The day spent in actual lobbying with senators and representatives on Capitol Hill also ranked high. Less spectacular but equally important for long-range hunger action was the updating of information and the sharing of experiences and ideas.

Since the consultation, participants are contacting the Hunger Coordinator's Office almost daily to request resources or to report new activity generated in the consultation. This is one measure of the impact the Washington meeting made on the participants and can make in the churches. In the words of Neill Richards, Hunger Action Coordintor: "The consultation was a mountain top experience from which we could see and be grasped by the vision of a hungerless world. Now we have returned to the valleys of reality. While the vision is essential, it is only through the hard, often discouraging work done in the valleys that hunger will be finally eradicated."

* * *

At its January, 1979 meeting, the Directors of the United Church Board for World Ministries recommended that world hunger continue to be a focus of UCC ministry and that the UCBWM "be requested to continue carrying responsibility for the coordination of these hunger-related actions of the UCC." In March the Executive Council of the UCC accepted these recommendations, and their report now goes to General Synod for action.

CHRISTIAN LEADERS DECRY CARTER'S PROPOSED SUMMIT IN SOUTH KOREA

On April 18, a delegation of Christian leaders strongly urged President Jimmy Carter not to hold his planned "summit meeting" with South Korea's President Park Chung Hee, now scheduled for the end of June in Seoul.

Representatives of both Roman Catholic and Protestant groups delivered to the White House a letter signed by 37 American missionaries who have worked in South Korea for many years.

The letter noted the "unbounded hostility" of the South Korean government toward the Carter administration's human rights policy. It stated that "both within Korea and throughout the world, the political repercussions of a cordial summit meeting could be damaging to the cause of human rights."

Christians of South Korea continue to pay a heavy price for their witness to human and civil rights. Several staff members of the Korean Christian Academy were arrested in March, and eight are still held, indicted under an ill-defined "anti-Communist law." In February an outstanding Methodist clergywoman, Cho Hwa Soon, was sentenced to five years in prison for her work with labor unions. Reports state that she has suffered severe frostbite in the unheated prison.

There is still time to protest the summit meeting. Send letters at once to the following persons: **President Jimmy Carter**, The White House, Washington, D.C. 20006; **Mr. Zbigniew Brzezinski**, The White House; **Secretary of State Cyrus Vance, Deputy Secretary of State Warren Christopher, Ms. Pat Derian** of the Human Rights Desk, all at the Department of State, 2201 C St., N.W., Washington, D.C. 20520.

If you want to be a **Good Samaritan**
You better **Stop** the **Arms Race.**
You better **Start**
a **World Food Reserve.**
You better **Stop Pollution.**
That's what it means to be a **Good Samaritan** in the world today because **Public Issues** so invade the **Privacy** of every individual life that to deny them is to deny one's own humanity.

– William Sloane Coffin

Events in the kidnapping and release of missionary Lloyd Van Vactor in the Philippines

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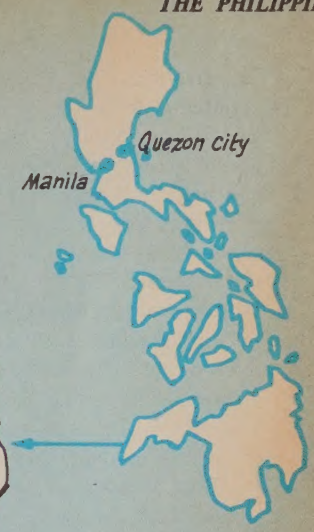


March 9, 1979
At 9 a.m. in Marawi City, five heavily armed men kidnap President Lloyd Van Vactor from his office at Dansalan College and take him to the wild hill country southwest of Lake Lanao. The captors are a Muslim group, the "Partisan Brigade," who are pressing the Marcos government for a measure of autonomy.

March 10
A Dansalan College negotiating team headed by missionary Peter Gowing and including the Van Vactors' 18-year-old son Ross begins sending couriers to make contact with the Partisans.

March 12
The Partisans demand $68,000 in ransom. . . . The entire Muslim community begins to exert pressure for Lloyd's release. . . . The Van Vactors' elder son Norman flies to Manila from college in Minnesota.

March 13
Mrs. Lloyd (Maisie) Van Vactor, critically ill with an intestinal blockage, is flown to Quezon City near Manila for emergency surgery.

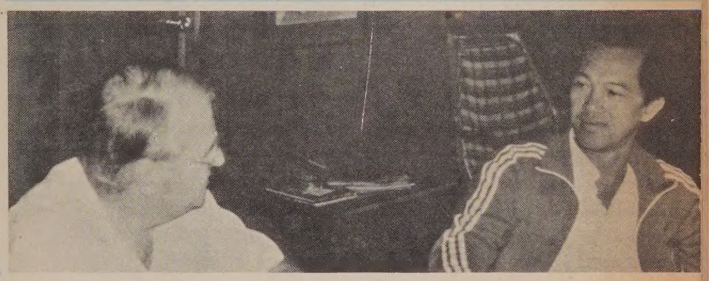
March 17
After seeming to rally following successful surgery, Maisie dies of cardiac arrest. Three memorial services are held at the chapel of the University of the Philippines in Quezon City.

March 20-22
Norman and Ross Van Vactor accompany their mother's body to Marawi City, where thousands of Muslim and Christian friends pay tribute in an hours-long outpouring of grief and love. . . . Paul Gregory, the Board's secretary for the Pacific Region, arrives in the Philippines and joins Norman and Ross.

March 24
Maisie's funeral is held in Cagayan de Oro, where she and Lloyd had served for 15 years. . . . The Libyan ambassador to the Philippines, Mostapaha Mahmoud Dreiza, arrives in Marawi City to plead with the Partisan Brigade for Lloyd's release. (Libya has supported the Muslims of Mindanao in their struggle for a measure of autonomy.)

March 25-26
The complex relationships among the Philippine Army, the Constabulary, and local police units frustrate the ambassador's efforts to meet the Partisans. He appeals to them by radio.

March 27
Norman Van Vactor, Ambassador Dreiza, and Muslim leaders are flown by helicopter to a first meeting with the Partisans.



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(1) Lloyd Van Vactor; (2) Lake Lanao from Dansalan; (3) College staff and couriers; (4) Peter Gowing and mayor of Marawi City;

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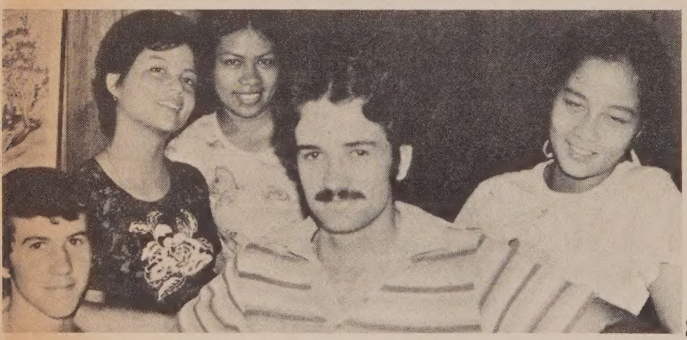

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5) Ambassador Dreiza; (6) Maisie Van Vactor; (7) Lloyd's return; 8) Ross, Norman, and Minet Van Vactor; (9) Lloyd at Commencement.

March 28

A second meeting is held. . .... Lloyd is picked up by boat on the southern shore of Lake Lanao and brought to Marawi City. The streets are thronged with people cheering and crying. During the ride to Dansalan College, Lloyd learns of Maisie's death from his son Norman. In spite of his grief, he speaks a moving word of thanks to the people crowding into his home.

March 31

Lloyd reaffirms his continuing commitment to the college and the Maranao Muslim people and takes part in the college commencement exercises.

April 7 and following

Norman Van Vactor and Minet Javellana are married in the chapel at the Brent School in Baguio. Norman then returns to St. Olaf's College, Minet to her teaching at the Brent School, Ross to classes at Brent, and Lloyd to Dansalan College.

Lloyd plans to serve as president of Dansalan College for another year. At that time the president-elect will complete a graduate program in educational administration and take over the reins.

DANSALAN COLLEGE AND THE MUSLIM COMMUNITY

Located in the midst of the Maranao Muslim population of western Mindanao, Dansalan College provides secondary education and vocational and technical training for a student body that is more than 95 percent Muslim. Head start and guidance programs have enabled Dansalan graduates to rank with students from the best high schools of Manila in national college entrance examinations.

The Muslims, who are a majority in five of the Mindanao provinces, have steadily lost their lands to advancing migration from richer, more populous parts of the Philippines. Fearing that the encroachment of these non-Muslim settlers is an effort to wipe out the Muslim religion and culture as well as land holdings, extremists have turned to armed resistance. The bloody conflict between these Muslims and government troops supporting the settlers has cost thousands of lives on both sides.

This situation makes all the more crucial the reconciliation efforts of Dansalan College through its programs of secondary education, agricultural training, handicraft development, literacy, and community health. Throughout the fighting in Mindanao, Dansalan has emerged as almost the only Protestant institution on the island to retain the respect and support of the Muslim people.

MAISIE VAN VACTOR MEMORIAL SCHOLARSHIP FUND

In memory of Maisie Van Vactor and in tribute to her years of loving service among the young people of the Philippines, a scholarship fund has been established to help needy students at Dansalan College. Contributions designated for the Maisie Van Vactor Scholarship Fund may be sent to the United Church Board for World Ministries.

Freedom of Religion Under Fire in India

Led by **Mother Teresa**, famed Roman Catholic nun in the slums of Calcutta, Christians in India are protesting the "Freedom of Religion Bill, 1978," now being debated in Parliament, that would ban the use of "force" or "inducement" to bring about conversion from one faith to another.

For several years the government of India has discouraged the presence and activities of foreign missionaries, but Indian Christians, who represent about two and a half percent of the population, contend that the legislation is a threat really aimed at them. According to reports from the Catholic Bishops Conference of India, in the state of Arunachal Pradesh—where similar legislation has been enacted—many churches have already been demolished, Christian converts forced to revert to the tribal faith, and missionaries prosecuted. Throughout the country both Roman Catholic and Protestant Christians have responded by holding special prayer meetings and staging protests, saying that "inducement" can be interpreted to mean even assurance of salvation.

The bill was introduced in Parliament by a member of the right wing Hindu nationalist party, the Jan Sangh. In a recent letter appealing to Prime Minister Morarji Desai, Mother Teresa said, "Religion is not something that you and I can touch. There is no freedom if a person is not free to choose according to his or her conscience.

Mother Teresa. Photo: F. Kostyu, A.D.

Prayer and Action Sought for Victims Of Religious Persecution

Ibrahim Mojadeddi was a religious leader in Afghanistan and a member of a revered family, descendants of the Afghan holy man and Islamic revolutionary Shera Agha. Recently Ibrahim Mojadeddi and 120 members of his family were killed by the government of Prime Minister Noor Mohammad Taraki. The reasons? There is only speculation, but Mojadeddi did preach against the government, and his family was important to fundamental Islam in Afghanistan.

Taraki has struck out forcibly against Muslim religious leaders in his country. Many have been arrested or shot for preaching against what they see to be "Godless" government. This has apparently helped to nurture and expand an Islamic rebellion against Taraki's Marxist government, a principal leader of which is the brother of the slain Mojadeddi.

* * * *

In the Soviet Union three Baptists have been charged with "prohibited trade" for recording foreign Christian radio broadcasts and indigenous Christian music which they intended to circulate and broadcast. "Prohibited trade" is a convenient handle for punishing people who try privately to publish religious material. There is no religious broadcasting of any kind on the monopoly state radio and television networks of the USSR. Publication of Bibles and other religious literature is extremely limited. Several Baptists have already been imprisoned for printing such material, they too charged with "prohibited trade."

* * * *

In South Africa Sally Motlana, vice chair of both the All Africa Conference of Churches and the South African Council of Churches, was recently released from detention but lives under the threat of being imprisoned at any time, without charges, for what she may say or do. It is an effective way to make one cautious without the political repercussions of imprisonment or a banning order. . . .

A banning order is enforced public silence under threat of imprisonment if the silence is broken. Contacts are limited and one's words cannot be repeated. Beyers Naude is banned. A Christian leader in South Africa, Naude in 1963 helped found the Christian Institute to speak out against his government's policies. In late 1977 he and the Institute were silenced for five years under a banning order.

* * * *

These four cases in three countries are among those brought to the attention of American Christians by Freedom of Faith, an ecumenical Christian organization recently formed to combat the growing problem of religious persecution in the world today. Freedom of Faith calls on Christians to intercede by *prayer and action* on behalf of those who suffer for their faith. Howard Schomer, World Issues Secretary of the UCBWM, is chairman of the organization's executive committee. For additional information, write to him or to Robert Andrews Jr., executive director of Freedom of Faith, 170 E. 64th St., New York, NY 10021.

MIDDLE EAST MOSAIC
Is New Study Theme

With the happy fortune that editors only occasionally enjoy, Friendship Press has come up this year with publications on the two topics that are top priority in the daily news: the Middle East and human rights. Just off press, some of the inter-denominational study materials for the churches in 1979-80 on the theme "Middle East Mosaic" are described below, with notes on additional resources produced by the United Church Board for World Ministries. Publications on the theme of "Human Rights and the International Order" will be reviewed in the September issue of *Whole Earth Newsletter.*

The Middle East is a pot pourri of peoples who date back to the earliest days of known history—Copts, Assyrians, Kurds, Druze, Armenians, Persians, Turks, Arabs, Jews. Fragmented in language and tradition, often engaged in war with outside enemies or each other, presenting extremes of poverty and wealth, following rival but related faiths, these people desperately need to be united for their own sake and the sake of the world.

"Westerners may be of help in the struggle for justice, peace, and unity," says Kathryn Huenemann Labib of Beirut, "if they seek to understand—in all their complexity—the dilemmas Middle Easterners must face." It is to further understanding that Friendship Press presents "Middle East Mosaic."

The World of Islam, by John B. Taylor, $3.50. ISBN 0-377-00086-8. A noted authority on Islam, the author depicts this faith—dominant in the Middle East—from its historical roots to its present day manifestations, including its growing impact on life in America. This book is a must for all who are trying to understand the kaleidescope of the Middle East and its problems.

Peace, Justice, and Reconciliation in the Arab-Israeli Conflict: A Christian Perspective, by Pratt, Baum, et. al. $2.95. ISBN 0-377-00090-6. A collective statement from seven Canadian groups that looks seriously at the call for North American Christians to be responsive to new attitudes that will promote peace, justice, and reconciliation in the Middle East.

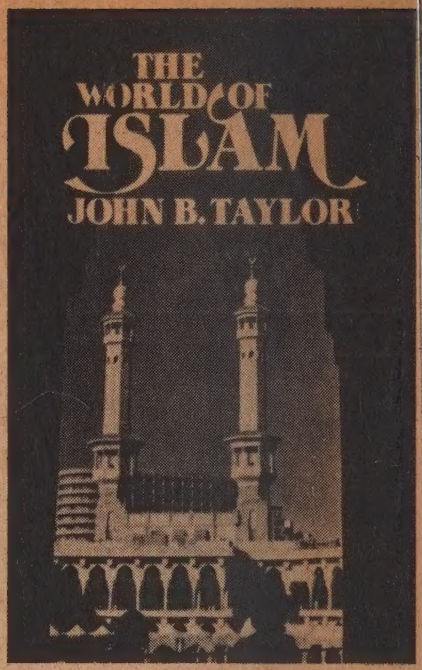
Sojourn in Mosaic, by Robert A. Elfers. $2.95. ISBN 0-377-00089-2. This narrative of two people journeying through the Middle East relates their encounters with residents of four cities—Cairo, Jerusalem, Beirut, and Istanbul—and the resulting changes in their perspectives and attitudes.

When Faith Meets Faith, by David M. Stowe. $2.95. 37201-3. Published in 1972, this book by the UCBWM's executive vice president is still sought out as an easily understandable, readable description of the world's major faiths—including Islam— as the Christian confronts them.

New Friends, New Places, by Constance J. Tarasar. $2.50. ISBN 0-377-00088-4. This delightful set of four story papers introduces children of elementary school age to their counterparts and their families in Beirut, Jerusalem, Istanbul, and Cairo.

Many Yet One: The Church and Churches in the Middle East, a color filmstrip of 90 frames with cassette and script guide. $12.00. ISBN 0-377-52910-9. The filmstrip describes the Christian presence in the Middle East today and the variety of churches set against a background of conflict.

(The above resources are all from Friendship Press. For a complete catalog write Friendship Press, 475 Riverside Drive, New York, NY 10027. The materials listed above may be ordered from the Friendship Press Distribution Center, P.O. Box 37844, Cincinnati, OH 45237. Please use each publication's code number when ordering, and send full payment with your order, adding 50 cents handling charge.)



The following resources are available from each Conference Office of the United Church of Christ:

Hope for Life, a timely and stimulating 36-minute color film, focuses on the many ministries of service and mission being carried on today by the churches of the Middle East.

Building Bridges is a filmstrip on the three UCC-related secondary schools in Turkey at Tarsus, Izmir, and Uskudar (Istanbul).

In addition, several resources may be ordered in quantity from the Interpretation Office of the UCBWM:

Two leaflets: "The UCBWM in the Middle East Mosaic" and "Introducing Three Schools in Turkey." A pamphlet: "160 Years in the Near East Mission." A poster for your church bulletin board: "Consider Teaching in Turkey."

The Board's two leaflets entitled "Overseas Opportunities" and "Teach Abroad" present the many vocational opportunities for teachers in Turkey.

Impressions from a Sojourn in Turkey

In August, 1978, Betty Jamieson (a religious educator), her husband David (UCC Conference Minister in Nebraska), and their daughter Sarah (a high school student) went to Turkey for a three-month sabbatical with the Near East Mission. They visited the UCC-related schools in Tarsus, Izmir, and Uskudar; the rural and urban projects of the Development Foundation of Turkey, which receives support from the Board for World Ministries; and the central office of the Mission in Istanbul. Here Betty describes the Mission and its setting, asks a pertinent question, and gives her own thoughtful answer.

Turkey—four times the size of my own state of Nebraska—is primarily agricultural. I remember huge flat vats of tomatoes cooking to paste at the edges of fields; grapes simmering to a molasses-like syrup for sweetening; bright orange softball-sized persimmons on stark black trees, accentuating the fall scene of gray-green olive groves and ink-green fig groves. And I remember everywhere glass after glass of hot, fragrant tea.

Women and children harvest the handkerchief-sized fields in the larger land plots, which are divided and redivided under inheritance practices. The men oversee and help in the planting, using the most primitive tools or hiring the services of a village tractor. The tractor with flatbed also serves as village bus; it takes people to and from market, to weddings, circumcision celebrations, and funerals.

Beyond the middle and upper classes of the cities, the people live in poor conditions, either in slums of cities or in centralized villages. The country becomes more wild and primitive as one journeys toward the East, where the Development Foundation of Turkey has major work, especially in earthquake-prone areas. Clothing and carpet designs there remind one of those created by the Indians of our own Southwest.

At 55 Turkey is Western in many respects: in her republican form of government, in her desires for the future, in the dress of her city people. However, law and logic and way of life belong to Islam. In many instances they are a contrast to what we learn from our Judaeo-Christian heritage.

The Redhouse Press in Istanbul, one hospital, and three secondary schools—these comprise the institutional programs of the United Church of Christ in Turkey today. Thirty-seven Board appointees and 30 contract school teachers are our representatives.

Fluency in English, quality education, preparation for unbelievably difficult and competitive university entrance exams—these are elements which are wanted and expected of our schools, both by students and their parents. But the graduates—and many of these are today's parents—express their deep appreciation for another intrinsic and life-changing aspect of the schools: the emphasis on service to others. This is exemplified through the actions, words, and lives of Christian staff members, and it is lived out in the classroom and the social service groups. The emphasis is distinctively, intentionally Christian in a culture where concern for others does not usually go beyond immediate family, guests, and visitors. Organization for welfare and service is not an inherent part of life in Turkey, even though hospitality and graciousness are hallmarks of the people.

Religious freedom is protected, but not the freedom to *change* religion. Then why stay? Our Protestant Christian presence is the *only* such foreign presence the government legally permits. It cannot be replaced if we should leave. Of fundamental importance—and for me this is the "bottom line"—is the day-in, day-out living and witness by our people. The model for students is that Christian and Muslim *can* live together in peace and friendship. The students carry this in their heads, their hearts, and their living as they become influential workers and leaders in their society. Our presence in Turkey provides the learning laboratory for the reality of a working pattern of peace in our day!

LEARNINGS FROM A SABBATICAL

The Rev. Robert H. Anderson of the University Congregational Church, UCC, in Seattle, Washington, shares some specific learnings about world mission today. He spent his sabbatical (summer 1978) in Mexico and Central America.

Invitation: Missionaries go only by invitation of national churches and only after the pool of local church leaders cannot fill the position.

Self-sufficiency: Every program we saw was building in means of fund-raising to lead to eventual independence in finance and leadership.

No Free Lunch: Everywhere people were asked in some way, according to their means, to bear the cost of services provided.

Leadership Development: Every missionary has a "counterpart," a local person being trained to carry on the program.

Cooperation: Wherever possible, our missions were working happily with governmental programs and other missions.

Demonstration: We saw former projects (such as schools) now being run by governments, and our work moving in newer, equally pioneering directions, setting models for governments to copy when able.

Stretching dollars: Missionaries are experts at making a few dollars go a long way by maximizing resources, making do.

Frankly, I was intensely proud that through our church budget we have been giving to Our Christian World Mission for many years.

WHOLE EARTH NEWS BRIEFS

GEORGI VINS, Baptist dissident leader, was among the five Russians freed on April 27 in exchange for two spies held by the United States. Vins belongs to the "Initiators," a group of reform Baptists who in 1965 broke with the officially tolerated All-Union Council of Evangelical Christians and Baptists over the issue of submitting to the authority of the atheist Soviet state. In 1975 he was sentenced to five years in prison and five years in Siberian exile. "I thank my Lord that I am free!" said Mr. Vins after his release and flight to New York. "I thank President Carter and all Christians in the United States—and all the people of good will who have been interceding for the persecuted Christians in the Soviet Union." Then he added with a smile, "I was delighted that the first book I saw in this hotel in New York was the Bible. For five years I was deprived of this book. There is no book I cherish more!"

BENONY AGBOKA of Ghana, who recently spent six months with the UCC's Nebraska Conference and Doane College, has been made an honorary citizen of Nebraska and presented by the Governor with the state stone, the blue agate. "I can say that Nebraskans are wonderfully loving people," Mr. Agboka has reported to his home church, the Evangelical Presbyterian Church of Ghana. "I am proud to be made a citizen of this noble state, and I shall deem it a great honor to maintain my relationship with Nebraska as long as I live." Mr. Agboka, who teaches agriculture at the Mawuli Secondary School in Ho, Ghana, came to the United States under the Third World Presence program. He was "highly impressed by the great level of agricultural advancement in the United States," he says, but he points out that "not all of the farm practices there can be applied on our farms here in Ghana." He was also deeply impressed by the active life of the churches, particularly by "the high school kids who were working on Saturdays and donating their money to the churches."

THE WORLD DAY OF PRAYER SERVICE for March 2, 1979 was prepared two years ago by an All-Africa ecumenical workshop of women. In Istanbul, Turkey, the local World Day of Prayer committee met for a year with Mary Ingle of the Near East Mission for Bible study, fellowship, and planning for the service. Their meetings, conducted in a medley of Turkish, French, Armenian, Greek, German, and English, reflect the diversity of the Christian minority within this Muslim country. The Istanbul committee laboriously translated the African text into five languages for use in the various Catholic, Orthodox, and Protestant congregations of Turkey, and services were planned in the cities of Izmir, Mersin, Iskenderun, and Tarsus as well as Istanbul. The simplicity of the opening prayer from *I Lie on My Mat and Pray,* followed by the singing of KumBaYah (translated into Turkish) reminded worshipers of the African origin of the service and their ties with sisters of another culture but the same faith.

UNITED CHURCH BOARD FOR WORLD MINISTRIES
475 Riverside Drive New York, N.Y. 10027

The churches of four countries and three continents have been represented during the spring months by missionaries to UCC conferences and churches. Under the Third World Presence program funded by the 1977 Family Thank Offering are the following:

THE REV. PLUTARCO BONILLA, rector and professor of New Testament theology at the Seminario Biblico Latinoamericano in San Jose, Costa Rica, his wife **ESPERANZA,** and their four children are spending a year with the Illinois South Conference and Eden Seminary.

ANDREW MUWOWO, a lecturer in African music who comes from Zambia, is serving the Penn West Conference for six months.

DEVASAGAYAM YESUDAS, chaplain at American College, Mádurai, India, is working in the Jacksonville Congregational Church, Jacksonville, Illinois, and Illinois College.

In addition there are three International Associates:

ANNE WANDA MAKWAKWA of South Africa, an alumna of Inanda Seminary and a graduate in psychology and criminology from the University of Zululand, is spending three and a half months with the Central Atlantic Conference and Hood College in Frederick, Maryland.

THANG A. PONNAIYA, deputy inspector general of police in Hyderabad, India, and his wife **SELVARANI,** are with the Illinois Conference for three and a half months.

COEDUCATION comes to one UCC-related school in Turkey this year, the historic American School for Boys in Tarsus. Last fall permission was granted by the Turkish Ministry of Education for the acceptance of girls as day students. Since then much discussion and planning have been going on, particularly in the specially appointed committee of Turkish and foreign teachers, parents, alumni, and students. The committee is now visiting coeducational schools and interviewing people working in coeducation. One major concern: what will be the long-range effects of coeducation? Principal at Tarsus is UCC missionary Wallace Robeson, who, with his wife Ruth, is at present on furlough in the United States. A. Donn Kesselheim is acting principal.

In countries with per capita incomes of $250 or less, the **NUMBERS OF CHILDREN IN SCHOOL** grew from 30 percent to 52 percent between 1960 and 1975. In 1960, 65 million children were enrolled in primary schools; by 1975 this number had increased to 201 million. Unfortunately, many of the children drop out after two or three years and grow up as functional illiterates.

What is the church doing about this and other problems of children? In this **INTERNATIONAL YEAR OF THE CHILD,** the September issue of *Whole Earth Newsletter* will feature the UCBWM's ministries with children around the world—especially in the fields of education and health.

What's Your WMKQ?*

On a recent Sunday, the Rev. Richard W. Leavitt of the First Congregational Church, UCC, Newark Valley, New York, gave his congregation a quiz instead of a sermon. The quiz was concocted, says Mr. Leavitt, from information in the *Whole Earth Newsletter* and other UCC publications. Papers were corrected on the spot, which gave an opportunity for questions and discussion. There was even a prize for the contestant with the highest score: a flower arrangement donated by a local florist.

Here is Mr. Leavitt's quiz, with a few additions and subtractions. You may want to try it in your church. All correct answers earn 5 points, except for numbers 9 and 10, which earn 10 points.

1. What is the "mandate for mission" given by Jesus? (Quote it, please.) Where is it found? (Give book, chapter, and verse.)

2. What is the name of the overseas mission agency of the United Church of Christ?

3. This agency is successor to the American Board of Commissioners for Foreign Missions, the oldest American mission Board, which was founded in:
   a) 1797 b) 1810 c)1958 d)1890

4. About how many Board-supported missionaries are now at work around the world?
   a) 130 b) 160 c) 290 d) 540

5. How many new missionaries were appointed by the UCBWM in 1978 for service abroad?
   a) 16 b) 25 c) 42 d)70

6. In how many countries do we have missionary personnel today?
   a) 14 b) 27 c) 39 d) 40

7. Suppose you want to serve as a missionary. How will you find out about positions open, and where will you apply?

8. Name five kinds of work in which missionaries are engaged.

9. Identify the following persons:
   a) Joyce Baker b) David M. Stowe c) Aiko Carter
   d) Richard Sales e)Padmasani Gallup

10. Identify the following places in terms of world mission:
    a) Peki Blengo b) Dansalan College c) Jamkhed
    d) Tarsus e) Pinalejo

11. The country in which the UCBWM has most recently helped to re-establish and strengthen the Protestant church is:
    a) Sri Lanka b) Ecuador c) India d) Mozambique

12. Which statement most accurately describes how the UCBWM plans its work?
    a) Leaders decide where the gospel needs to be preached.
    b) Leaders of overseas churches apply to the UCC for help and invite missionary candidates to serve.
    c) Most of the work is planned cooperatively with partner churches abroad.
    d) Planning is in abeyance because some foreign church leaders have called for a "moratorium" on mission.

13. Which of the following actions have recently stirred controversy and anguish among church members?
    a) Church World Service shipped a boatload of wheat to Vietnam.
    b) The World Council of Churches made a grant of $85,000 to the Patriotic Front of Zimbabwe (guerrilla forces of Rhodesia).
    c) Top leaders of the UCC recently traveled to East Germany and other Communist countries to meet with church leaders there.
    d) All of the above.

14. What is OCWM?

15. Some of the churches' contributions to OCWM are retained by the state conferences for work within the state. What percentage does your state keep?

16. The average giving of UCC members for worldwide ministries in 1978 was about how much per member?
    a) $3 b) $10 c) $18 d) $125

17. What is OGHS, and what does it do?

18. The Family Thank Offering helps to underwrite mission programs outside of the regular UCBWM budget. An example is mission visits to U.S. churches by "Third World missioners." Name one such missioner.

**What's your World Ministries Knowledge Quotient?*

Turn to page 13 (upside down at the bottom) for the answers.

INFANT FORMULA UPDATE : The World Health Organization (WHO) will meet October 9-12 in Geneva, Switzerland, with representatives of the formula industry, the Interfaith Center for Corporate Responsibility (ICCR), Infant Formula Action Coalition (INFACT), and others to formulate a code on what can and cannot be done in advertising of infant formula.

MINORITY RIGHTS: The Koreans And the Church in Japan

By Ronald Fujiyoshi

To understand the present situation of the Korean people here in Japan, it is helpful to know how and why Koreans first came to this country.

Established as a protectorate in 1905, Korea was formally annexed by Japan in 1910. In exchange for Japan's recognition of United States dominance over the Philippines, President Theodore Roosevelt agreed not to interfere with Japan's expansionist designs on Korea.

Koreans then began coming to Japan for work, and students came to study. By the start of World War II, when Koreans had been brought to Japan for several years as compulsory labor, they numbered just under one million. By the end of World War II, with Koreans conscripted into the Japanese Imperial Army, their population numbered about 2,400,000.

Once the war was over, about 1,800,000 Koreans returned to their homeland, but some 600,000 decided to remain in Japan. Of these latter, more than half had come to Japan before 1930 with the intention of settling permanently.

The Korean Christian Church in Japan (KCCJ): Christian work among Koreans in Japan began in 1907 when a small group of students assembled for Bible study in the new Tokyo YMCA. With growing numbers, the Korean Christian Church in Japan was formed in 1947, uniting Korean Christians from Methodist, Presbyterian, Holiness, and other backgrounds into one Korean church. At present the KCCJ consists of 45 local churches, 3,300 adult members, 3,200 young people, and 40 ordained pastors. Altogether they comprise less than one percent of the total number of Koreans in Japan.

The Korean Christian Center (KCC): When it was established by the KCCJ in 1971, the Korean Christian Center was charged with three tasks: 1) to be a center in the struggle for the rights of the Korean minority in Japan; 2) to serve the immediate community, both Korean and Japanese; 3) to train and mobilize the laity of the church.

The Center was located in the Ikuno ward of Osaka City, where the first Koreans were brought as compulsory labor in 1926. Of the approximately 650,000 Koreans in Japan today, 180,000 live in Osaka, and 50,000 of these in Ikuno ward. Ikuno has the largest number of registered factories of all the wards in Osaka. Many are small "house factories," where the first floor consists of the factory and the second floor of the family's living quarters. Informal discrimination bans Koreans from working for the large Japanese companies.

The issues the Center is working on today include:

1) "illegal" immigrants. These are an estimated 50,000 - 70,000 "illegal" immigrants in Japan. But are they illegal? A large number were either born in Japan or are family members of those brought here as compulsory labor. Since Korea was a colony of Japan in those days, Koreans were considered to be Japanese citizens. But during the postwar period of American military rule in Japan, there was a significant change. After three registrations, the Koreans were finally classed in 1952 as "aliens." Because of all this the KCC is actively involved in organizing support committees for arrested "illegal" immigrants and is working on a strategy for a comprehensive solution to this difficult problem.

2) Discrimination in housing: Real estate dealers in Ikuno have long been discriminating against Koreans in the rental of apartments, and so community residents have formed a committee to take action. Seven public meetings have been held, negotiations are continuing with both city officials and real estate associations, and individual visits are being made to the 200 real estate agents operating in Ikuno.

3) Home industries: The Japanese economy is in a depression, and since Koreans operate on the lowest level of the economy they are the first to feel the pinch. In Ikuno Koreans are employed mainly in five kinds of subcontracted industries: the manufacturing of sandals, rubber goods, eye-glass lenses, plastic goods, and machine parts. The Center has begun a long-term investigation of these subcontracted industries.

Ron Fujiyoshi

Conclusion:

For a long time the United States has played a hidden role in Korean affairs. Its policies have affected the history and lives of all Koreans, both those in Korea itself and those in Japan. The American Christian community can help by learning more about the problems of Koreans, by supporting their battle for human rights, and by their prayers. But ultimately pressure for change can be exerted only by Japanese and Korean-Japanese working together. In this endeavor the Christian Church has a role, an opportunity, and an undeniable responsibility.

Ronald and Jeanne Fujiyoshi, who come from Hawaii, are UCBWM missionaries working among industrial laborers and the Korean minority in Japan.

AS OTHERS SEE US: An East German Pastor

Dr. Reinhard Gloeckner, a parish minister in the remote northeast corner of the German Democratic Republic (East Germany), was one of the invited delegates from the two Germanies to the annual meeting of the United Church Board for World Ministries in Madison, Wisconsin, last November. Visiting many churches, seeing many parts of the United States, Dr. Gloeckner has pondered his month-long experiences and written a remarkable report, excerpted here. His perspective on our land and our church may well be enriching—and perhaps corrective—for us American Christians.

The magic of Circle-Vision 360? Disneyland? All around me in all directions "America the Beautiful." My head was spinning. My thoughts whirled. Every day on this journey was like this. Like a dream I experienced in another world.

But one thing gave me a foundation and security: kind and attentive hosts passed me from one hand to the other like a baby; from plane to car to home to congregation; to home to car to plane; from one banquet to another; from one sensation to another.

I tried again and again to bring our everyday life in the German Democratic Republic into the discussion, to challenge our hosts to call into question their prejudices, to unsettle them and give them food for thought.

Being unsettled is one side of the matter. But the other side is a certainty about a very deep-rooted belonging together. In American as well as in German life, on both sides of our divided world, there is only one body of Christ to which we belong, both of us. Even though we are different members with different tasks, yet there is only one Lord connecting us to his one church. Wherever we were we experienced this belonging together.

Where do they get all this energy?

Approaching Chicago, I saw from the plane the colorful carpet of lights reaching out to the horizon. Where do they get all this energy to light their streets so bright at night? How much work did they invest to get everything going? In the daylight I was amazed to see how the city became a huge park with an endless number of bungalow houses, one for each family; how cars, like giant tin cans on wheeels, transported one person each; how the traffic flowed fast, smoothly, softly. In the midst of the gorges between the buildings of downtown Chicago, the air was fresh and clean. Within the elevators of the skyscrapers, children all alone—a matter of course.

Do the Americans possess a seventh sense for technology? What kind of an organization is necessary to make such a city life? What kind of a civilization is it, that everybody knows how to deal with it? There might be a compass in a car, or a computer in a private home. An electronic calculator in a schoolgirl's bag is a matter of course . . .

The first great surprise

The first great surprise: this America is soft, tender, not rude, not obstinate. How else could a mighty, ghostly land lead the planes to land safely every two minutes on the same runway in Chicago's O'Hare? A similar ghost with computer nerves brought to life the elephants and rhinoceroses, the Indians and buffaloes, and even President Lincoln personally in Disneyland. Another transformed a carload of timber in Wisconsin into a huge roll of paper. It was beautiful how the warm, dirty river of garbage flowing out of the mill was transformed back into a habitat for living fish. It was wonderful to see how manpower was not wasted but calmly and meaningfully put into the stream of life.

Everything is available in twice and three times the quantity needed. Therefore tremendous advertising programs are necessary. The latest gimmick, the most creative imagination does service to the advertising program. This is the dollar courting dollars—checks and credit cards and stocks—in a perpetual circle of traffic between banks and customers and business. And there is hardly anything you can't take care of in this way—whether a new car is more efficient than your old one, what kind of a heating system is more economical, whether you prefer to keep your faith to yourself or to share it with others, whether to sell the church or keep it. There are many registers on this dollar-organ. Even the race problem in South Africa can be influenced by the church and other institutions through this channel. It could be that the dollar even helps to create democracy within the church.

Everything depends on the members

Within the church everything depends on the member. "How many members has your church?" This was always the first question. The more members, the more activities, the better the finances, the larger the church, (the more the salary), because the voluntary pledge supports the congregation. And whoever contributes wants to have a voice, because it's his contribution.

Therefore committees of members manage the life of the congregation. The church council discusses and acts and feels responsible, not without the minister, of course, but certainly not under him. These congregations belong to their members, and so a great number of activities take place for the benefit of the members. Everything is directed toward people, to the honor of God. The theology is people-centered. The praise of God expresses itself in love of your neighbor.

Baptism is important, revival is all right. But without membership it doesn't work. You have to be a member, to enroll yourself, to give your pledge and to become recognized by the congregation. A creed is good, but fellowship is better.

Interesting and essential is the church family to which you belong, and all the church families belong to the one great family of the American federation of states. So of course the federation of states belongs to the churches. The American flag (since the World War!) belongs alongside the Christian flag, both harmoniously by the altar. Religion is the name of this phenomenon in theology, to which sociology and psychology are more familiar than Greek or Hebrew.

This astonishes me. Did not all these people in Wisconsin originally come from

Reports on His Visit to the United States

Europe? Didn't a good many of their fathers and grandfathers come out of our "good old German church tradition?" Why have they forgotten so much of it? But the things that were important to them have proved to be a great value: the Bible and the school. And now that I have been "in school" with them, I wonder why, for heaven's sake, we have held so inflexibly to *our* traditions.

The church and American society

[In the United States] there is officially a separation of church and state, but the church represents society in essential matters, determines what is good and evil, regulates morals—of course in an indirect way.

What does it mean when the church makes claims on the society in the name of the kingdom of Jesus Christ? What does it mean in the case of the Vietnam War or in questions of racial discrimination or women's liberation?

In the Wisconsin UCC congregations I got the impression of a predominant middle class with not too much tensions. There were hardly any racial conflicts. I often expressed the opinion that this "space" is only fictitious and it covers a deeper schizophrenia. I mean by that a schizophrenia that lets the almighty dollar accomplish a great deal of good in the broad middle class within the United States but also lets the dollar prevent real peace on an international basis.

A church cannot afford to identify itself with a particular level in society, but in actual practice this is the rule. How little all the many different groups of immigrants have really integrated into one U.S. nation! The race characteristics of the socially long suppressed black Americans have prevented a real integration to the present day. Now even the determination to become integrated seems to have disappeared. You can't miss how the difference in the black and white neighborhoods in New York is also a difference in social and legal security. The signs of mutual understanding and solidarity in the battle for human rights are easier to find in the church headquarters than in the congregations themselves.

The United States and the GDR

What does the GDR mean to [an American]? Our trip took us to many people who had been in the GDR recently. They showed interest again and again in our socialist everyday life and in the question of opportunities for the church. Those who had been in the GDR gave us the feeling that they had rid themselves of many prejudices. Their knowledgeable questions revealed a very good understanding of the light and dark sides of our socialist life. We were often surprised by the great respect they had for our congregations and churches. We also had a common concern: how to diminish the mutual tensions. What is our common task in minimizing mistrust, animosity, and armament?

On both sides there is an obvious exaggerated need for security, a fear of being second best. In the light of Jesus Christ these things can have no meaning. Perhaps we Christians on both sides have to learn for our private life, our social commitment, and also in the political power struggle that the question of our personal or national security has no place under the cross of Christ. Therefore, the working and belonging together of Christians in the United Church of Christ and the Evangelical Church of the Union, my church, is not a sort of lucky accident with historical background but an urgent task promoting the ecumenicity of church and world. We can be mutually enriched by many experiences. We can deepen our theology and knowledge, enlarge our mobility, and strengthen our fellowship with one another.

ANSWERS TO QUIZ ON PAGE 10: "WHAT'S YOUR WMKQ?"

1. "Go therefore and make disciples of all nations . . ." (Matthew 28:19-20)
2. The United Church Board for World Ministries (UCBWM)
3. b) 1810
4. b) 160
5. d) 70 (This figure includes volunteers, associates, and affiliates. See Annual Report for 1978, p. 8)
6. d) 40
7. The UCBWM's Overseas Personnel Office constantly alerts the churches through publication of openings. Apply to this office, 475 Riverside Drive, New York, NY 10027.
8. Teaching at all levels and in many subjects, theological education, agriculture, health services, social work, religious education, development, evangelism, stewardship, others.
9. a) Joyce Baker: missionary doctor in Honduras.
   b) David Stowe: executive vice president of UCBWM.
   c) Aiko Carter: missionary in Japan, working on urban issues and ecology problems.
   d) Richard Sales: missionary to Botswana, specializing in theological education by extension.
   e) Padmasani Gallup: missionary in India, staff member of the Tamilnad Theological Seminary.
10. a) Peki Blengo: home of the Peki Theological Seminary, Ghana.
    b) Dansalan College: secondary school and junior college in Marawi City, Philippines.
    c) Jamkhed: location of the Comprehensive Rural Health Project, India.
    d) Tarsus: home of the Tarsus American School for Boys, Turkey.
    e) Pinalejo: location of Community Health Program, Honduras.
11. Mozambique.
12. c) Most of the work is planned cooperatively with partner churches abroad.
13. b) The WCC grant to the Patriotic Front of Zimbabwe.
14. Our Christian World Mission, which includes gifts of UCC members and churches to the work of the UCBWM.
15. Check in your own Conference Office.
16. c) $3. This includes OCWM, OGHS, Family Thank Offering, directed and second mile gifts, and a small amount given to 17/76 in 1978.
17. OGHS is One Great Hour of Sharing. It provides for disaster relief, aid to refugees, and worldwide ongoing programs of rural and urban development.
18. Benony Agboka, Gregorio Iyoy, Rajendra Sail, Marwan Wehbeh, Plutarco and Esperanza Bonilla, Andrew Muwowo, Devasagayam Yesudas.

Chronicle

NEW APPOINTMENTS

Brian Aldrich, Togo, 3 years. Agricultural extension worker. Home church: Community of Hope UCC, Madison, WI.

Gregory Diehl, Marshall Islands, Volunteer, 6 months. Teacher. Home church: St. John's UCC, Defiance, OH.

Edwin and Roberta Doughty, Honduras, Volunteer, 3 months. Home church: Second Congregational, Norway, ME.

David Grogan, Zambia, 4 years. Teacher of mathematics and head of department, Kafue Secondary School. Home church: First Congregational, Des Plaines, IL.

John Haggarty Jr., Zambia Associate, 2 years. Teacher of social studies, Kafue Secondary School. Home church: North Guilford Congregational, Guilford, CT.

Nancy Lott Henry, India Associate. Nurse, Christian Hospital of Bissom Cuttack. Mrs. Henry has been in India since 1960 and was under UCBWM appointment from 1960 to 1966. Home church: United Church of Christ, Avon Lake, OH.

Peter Kratzat, Zaire Associate, 3 years. Serving with Habitat for Humanity. Home church: Zion UCC, Wakarusa, IN.

Thang and Selvarani Ponnaiya, International Associate, 3½ months. Serving with Illinois Conference. Home church: Church of South India.

Herman and Mary Waetjen, South Africa, Volunteer, 1 year. Serving at Federal Theological Seminary, Edendale, Home church: First Presbyterian, San Anselmo, CA.

BIRTH

Nathan Paul, born March 17 in Cameroun, to Judith and Kenneth Hollingsworth.

FURLOUGHS

Virginia Canfield (Turkey), 6 month terminal leave beginning August.

William and Anna Edmonds (Turkey), 3 months beginning June.

Douglas and Lois Hill (Turkey), 1 year beginning June. Douglas will serve as missionary-in-residence in UCBWM New York office.

Ruth Hofsteter (India), 12 months beginning July.

Armin and Evelyn Kroehler (Japan), 12 months beginning July.

William and Barbara Mensendiek (Japan), 2½ months beginning July.

Johannes and Sylvia Meyer (Turkey), 3 months beginning June.

Mark and Virginia Thelin (Taiwan), 2½ months beginning June.

Arthur and Delores Von Gruenigen (Mexico), 3 months beginning June.

RETIREMENT

Miriam D. Brown, India, 1937-1979. Miss Brown served as chaplain and was in charge of the Religious and Ethical Studies Programme at Lady Doak College. She will remain in India for one year.

COMPLETION OF TERM

Peter and Elyn MacInnis, Japan, 1977-79.

Julia Miller, Japan, 1976-79.

Richard H. Pangborn, Japan, 1977-79.

George and Frances Winslow, Japan, 1978-79.

DEATHS

Dorothy E. Bascom, former missionary in China (1922-1926), died April 5, 1979.

Gladys Ramsey Gulick, former missionary in Japan and Okinawa (1922-1937, 1955-1964), died March 22, 1979 in Forestville, Maryland, at the age of 78.

Mrs. Gulick and her husband Leeds served in the city of Matsuyama on the island of Shikoku. She was a leader of church women's work and superintendent of the Matsuyama kindergarten. During their second term in Japan, Mrs. Gulick was an English teacher at the Girls' High School of Doshisha University. In 1960 the Gulicks were appointed to serve as Field Representative and Treasurer for the three-denomination Interboard Committee.

Mrs. Gulick is survived by two daughters, Helen Codding (5721 Ottawa St., Oxon Hill, MD 20021), Louise Brown (9416 Highedge Dr., Dallas, TX 75238), a son, Merle (1415 N. Nash St., Arlington, VA 22209), and a brother, William Ramsey (2000 E. Ocean Blvd., Stuart, FL 33494)

Mabel Ellis Hubbard, former missionary in China (1907-1954) died April 14, 1979 in Washington, D.C. at the age of 96. She was our second oldest living retiree.

Mrs. Hubbard served with her husband, Hugh, in Paoting where he was with the National Christian Council, working to promote nationwide literacy. Their work was interrupted by the Japanese invasion in 1937. They went to Hawaii where Dr. Hubbard was Executive Secretary of Church and Mission and were there when the Japanese attacked Pearl Harbor. The Hubbards spent two years in an internment camp. They returned to China in 1947 and were the last American Board family to leave China in April, 1952.

Mrs. Hubbard is survived by two daughters, Gladys Swift (4401 Highlands Ave., Bethesda, MD 20014) and Emma Rose Martin (P.O. Box 455, Hiram, OH 44234).

Lucy B. Lanktree, former missionary in China and Micronesia (1921-1957), died March 30, 1979 in Midland, Texas at the age of 90.

Miss Lanktree was principal of the Girls' School in Ingtai, China, and later served as teacher in the coed junior high school. In Micronesia she did evangelistic and education work at the Christian Training School in Kusaie, Caroline Islands and served on Jaluit in the Marshall Islands.

Surviving is her nephew, William B. Tinslar (3619 Hyde Park Ave., Midland, TX 79703).

Elvesta T. Leslie, former missionary in Turkey (1913-1917, 1923-1955), died January 24, 1979 in Northport, Michigan at the age of 93.

Mrs. Leslie and her husband Francis, supervised an industrial school in Urfa, a city in eastern Turkey, and gave guidance to Protestant churches in that area. During World War I they ministered to the thousands of Armenians who came through Urfa. Mr. Leslie died in Turkey. In 1923 Mrs. Leslie returned to Turkey and worked as assistant in the Treasury Office in Istanbul until her retirement.

Surviving is a daughter, Elizabeth Seager (208 Mill St., Northport, MI 46970).

Loy L. Long, former missionary in India (1931-1945, 1949-1956) and staff member ABCFM and UCBWM (1945-1948, 1956-1968) died April 20, 1979 in Newton, Massachusetts at the age of 76.

Mr. Long was a social and industrial welfare worker in Ahmednagar. He organized the Probation and After-Care

Association and served for two years as secretary. Mr. and Mrs. Long started the sisal fibre industry which has given regular and seasonal employment to hundreds in the area. They returned to the United States and Mr. Long served as Candidate Secretary with the ABCFM in Boston. Mr. Long was director of the Nagpada Neighborhood House in Bombay when he returned to India. The Longs left India in 1956 and Mr. Long served as Personnel Secretary for the ABCFM and UCBWM until his retirement.

Surviving is his wife, Edna (Wellesley Manor, 878 Worcester st., Wellesley, MA 02181), two daughters, Joan Holmes (Butterfield Hill Rd., Westmoreland, NH 03467) and Carol Steele (52 Sorrel Rd., Concord, MA 01742), and a son, Delmar (141 Timber Ln., Rock Hill, SC 29730).

I. George Nace, former missionary in Japan (1920-1933) died February 11, 1979.

William L. Nute, former missionary in Turkey (1914-1917, 1924-1960), died February 19, 1979 in Montclair, California at the age of 88.

Dr. Nute first served as a teacher at Tarsus. After he received his medical degree, he worked at the Adana Hospital; then in 1933 he began his service at Talas Clinic where he remained until 1959. The Clinic is known as Talas-Nute Clinic.

Dr. Nute is survived by his wife, Mildred Isely Nute (685 Mayflower Rd., Claremont, CA 91711), two sons, William Jr. (501 W. 123 St., Apt 19G, New York, NY 10027) and Cyril (315 N. Bush St., Apt. 3, Anaheim, CA 92805), and a daughter, Maryly Craighill (Apt. 1A, Merrill House, Amherst, MA 01002).

Maisie Dorland Van Vactor, missionary in the Philippines (1954-1979), died on March 17, 1979 in Manila. See insert at pages 8 and 9.

GIFTS RECEIVED IN MEMORY OF

Mrs. Hester Bembower
Mrs. William A. Jackson
Mrs. Isaac Cannaday
Mrs. Jean Mitchell & Family
Mr/Mrs. William W. Locke
Mrs. C.S. Hayner
Ms. Mildred Scott

Mrs. Wilfrud Bestehorn
Mrs. M.P. Davis

Mrs. Lavinia Jane Bissell
Community Cong'l Church,
Los Alamitos, CA

Ms. Marie Blickenderfer
Neuburg Church, Burt, IN

Mr. F.L. Bushnell
Mr/Mrs. Joseph R. Ferrari

Dr. Mary Cushman
United Church, Durham, CT

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Ms. Eloise Grunewald

Ms. Sylvia T. Eddy
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Mr. George C. Grant
First UCC, Northfield, MN
Miss Mildred P. Fitts

Mr. Glenn Haverkamp
Haverkamp Family

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Mrs. Elvesta Leslie
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Rev/Mrs. Everett Blake
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Mr. Loomis Patrick
Mrs. Loomis Patrick
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Mr. John R. Schaefer

Miss Esther I. Sellemeyer
Rev. George R. Snyder

Ms. Amelia B. Stotz
Mr. Gene P. Stotz

Mr. Herman Van Dyck
Mrs. Garland O. Duffey
Miss Kathy Duffey
Miss Suzy Duffey

Mrs. Maisie Van Vactor
Mr/Mrs. L. Hogenboom
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CORRECTION

In the last *Whole Earth Newsletter,* Mrs. Edward G. Nichols, whose husband died on November 18, 1978, was incorrectly listed as Gladys. Her name is Grace. As Grace Vining she was sent out in 1923 under the Women's Board of Missions of the Congregational Churches as her Sunday school's missionary to Ceylon (now Sri Lanka). There she met Mr. Nichols—he was then teaching at Jaffna College—and they were married in 1928. Later they served in several towns in South India—Dindigul, Batlagundu, and Pasumalai.

The Nichols had three children. The name of the youngest, Muriel (Mrs. C.C. King) was inadvertently omitted.

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Composer: Thomas Luhrman

Whole Earth Newsletter is published three times a year by the United Church Board for World Ministries. Your letters of comment are invited.

To the UCC minister: We hope that you will find the Newsletter useful for your church family. Will you please see that it gets to the chairperson of your Mission Committee when you have finished with it?

If you are now receiving the *Whole Earth Newsletter*, either as a single copy or in bulk, we shall greatly appreciate your sending us $1 for each year's subscription to Ms. Judith Go at UCBWM.

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UCBWM'S NEW ANNUAL REPORT AND CALENDAR OF PRAYER MAY BE ORDERED

The Board's new *Annual Report and Calendar of Prayer* is off press and available for special orders.

Featured on the cover this year, when "Middle East Mosaic" is the overseas study theme for the churches, is a proverb in Arabic copied from a wall in the Rustem Pasha Mosque in Istanbul, Turkey. (See below.) The translation:

Within the house of God
The believer is like a fish in water,
The hypocrite like a caged bird.

You may order copies of the *Annual Report and Calendar of Prayer* from Ms. Judith Go, UCBWM Interpretation Office, 475 Riverside Drive - 16th Floor, New York, NY 10027.

A small contribution to help defray spiraling printing and mailing costs will be much appreciated. $1 per copy is suggested.

DIRECTOR OF PILGRIM PLACE WRITES ABOUT ADMISSION

Pilgrim Place, founded in 1915, is the only ecumenical self-supporting retirement community for retired professional Christian workers in the United States. Pilgrim Place has independent homes, health care, and other services for 300 residents. Because this UCC-founded retirement center meets such an important need, it has a long waiting list. True to its historic purpose, these considerations are basic to its admission policies:

– The administration and residents are actively seeking applications for residence from missionaries and minority group members to be sure deserving workers know about this option.

– Missionaries and minority group members receive priority in the assignment of accommodations (but be sure to apply early!).

– Rates are based on ability to pay.

– Those willing to come before age 70 (entrance must be between ages 65 and 75) receive priority, other things being equal.

For literature and application forms, write to Assistant Director Mrs. Bette Jane Martin, 660 Avery Road, Claremont, CA 91711.

– G. Worth George
Executive Director

NEW FILM ON AROLES' WORK IN INDIA IS AVAILABLE IN CONFERENCES

"Open My Eyes," a new 27-minute 16mm. color sound film on the community health program of Drs. Raj and Mabelle Arole in Jamkhed, India, is now available in each UCC Conference Office and may be ordered for showing in your church. The film, which was produced for the Southern Asia Office of the United Church Board for World Ministries, presents the Aroles' innovative approach to community health, focusing especially on the training of village health workers, keystone of the program.

POSTSCRIPT: The *Whole Earth Newsletter* of February, 1979 printed a letter to the Board from Sun Shu-Chen of Tientsin, China, who wrote joyously on the day when relations were normalized between her country and the United States.

Ms. Sun asked about an American missionary who was not known to us, Miss Katharine Schultze. Several readers have written to tell us that Miss Schultze was a missionary of the Christian Church (Disciples of Christ) who served on the faculty of Ginling Women's College in Nanking. After her return from China she was active in the women's work of the Christian Church and often led tour groups to mission fields. She is now retired and living in Indianapolis. – Ed.